

Monday, February 21, 1966

Berkeley Open Meeting

Now I hope that you in the back can hear what we are talking about. It's a very strange conglomeration of people you know and therefore whatever I say or whatever we might talk about may not be either understood or liked by some, and it may not reach some people. It really doesn't matter very much because the assumption is that when you come and have come now that you are interested in some ideas of Gurdjieff and that of course we will talk about.

Now perhaps you already know certain things that you have read and that you would like to know a little more, and perhaps it's pure curiosity to find out what this man Gurdjieff really meant and what he had tried to do in publishing All and Everything or in his life and the way he had lived it. And all the different kind of stories that have become known or more or less are still being published about Gurdjieff makes him probably a very interesting person to say the least. And perhaps if you have read - if you know something about the kind of work in connection with objectivity or how to become conscious or that which may be necessary for a man if he really is interested in his life - that with his life there is a certain obligation on him that he ought to try to become conscious and that in the event that he tries to do in his ordinary life as he lives - that he may have made many attempts which are not successful and that only those people who have tried and in whom there is some kind of a desire for that kind of attainment - that only those would be interested in Gurdjieff,

So from the curiosity it has to go over into a very definite something of wishing to solve certain problems that you might have, certain things that you don't know, that you think you would like to find out and for which you would like to spend a little bit of energy or at least make an effort. Because if you are sufficiently

smug and a little bit satisfied with what you are, Gurdjieff has absolutely no meaning for you. One can of course take whatever you want to read and something that is intellectually of interest and sometimes that you happen to be - I would almost say fortunate - in listening to some of the music that Gurdjieff has written - that that may be satisfying to your curiosity to some extent and then you are able to say, oh yes, I know that and I have read of course and I know All and Everything and so forth. For such people who are on the periphery of that kind of knowledge or even that kind of feeling, Gurdjieff has absolutely nothing to say, even if you think by reading it that he had said something to you. You must understand in the very beginning that work on oneself is an absolute requirement as far as Gurdjieff is concerned. And that his life was not spent in order to write a book or even to become famous because of writing it. That he had no interest whatsoever in either being an author or as he sometimes would call himself, "a dancing master" or that he is classified as a mystic or someone who happened to come from the near east and who had gathered a great deal of knowledge and who spent quite a number of years of his life in trying to uncover certain truths or certain ideas or perhaps dance movements, fakir dances ~~ex~~ of certain kinds, temple dances, and that for that reason his life has had a certain meaning which now put in certain words that could be understood by a western mind - it might be possible for man to become different from what he is at the present time. And unless there is that kind of desire on the part of persons who come in contact with the ideas, Gurdjieff would have lived in vain for such people. I say it again, if one is smug, if one is satisfied only at the little curiosity, Gurdjieff is not for you. Gurdjieff is not like a certain interest that you might have in any one of the philosophies or a religion with which you are familiar, unless you take that wish of a kind of a philosophy or a religion in the sense that it has changed your life in the application of certain precepts which are of course inherent in every religion, but very often are forgotten. And that many times that kind of

a religion represented by the different religions of the world or certain sects may have represented to some extent a former dogma which is as interesting to be acquainted with and which sometimes might guide your life on Sundays or in the chapel, but in general has no particular effect on you in your daily living. And that the idea of Gurdjieff is that something in man must take place in order to become a better man; not a kinder man, but a better man; and he means by that a man who has growth, who has utilized and actualized the potentialities that are in him, and who is in that sense quite a different kind of a man from anyone who is at the present time living or walking on earth. If you know something about it you understand perhaps an idea, that man is in a sleeping state and that in the () of what Gurdjieff means, that he ought to wake up. That the question of his so-called conscious state on earth is compared with a state of sleep and that his real attempt should be to wake up and then to become really conscious in that sense then, self conscious, conscious of himself. Not as yet conscious of that what he might become conscious of, which sometimes is called cosmic consciousness, that belongs to - not only to earth but this earth, belonging to part of the solar system and the rest of the universe, but that he really in his life starts out with an idea that the way he is at the present time is not quite right. Now anyone who is asleep and who does not dream about the possibility of being awake, also again, for such people, Gurdjieff had nothing to say. It's only when you start to question that one is perhaps asleep or that there might be a possibility that at times one has been awake in the real sense of the word and that therefore whenever that possibility exists, that it might be desirable to be more awake or at least to try to wake up at times. Only again such people will be interested because they have had a dream of the possibility of something that at the present time in the usual circumstances of life does not exist. And that therefore the reason why one wants to wish to wake up must be based on a certain motivation of the realization of what one is at the present time. Again I say, if that what I think I am now is quite satisfactory, I will of course not do anything about it and particularly because if I have to do something that is rather difficult I will run out of that form of energy

and the curiosity will simply end by saying oh yes that once upon a time I was interested in Gurdjieff but it is nothing for me. From the standpoint of Gurdjieff such people are absolutely not necessary. They are only necessary for the maintenance of certain conditions on earth. They will never reach a certain level where there is in consciousness the possibility of really understanding why we ~~exist~~ exist. And that it ought to be possible that if one could become conscious that then one could look at the unconscious state of ones sleep in a different way and that therefore really the possibility of understanding the aim and the meaning of ones own existence on earth could be better and more fully understood . And you see the requirement for that kind of thing is that I must realize that what I am at the present time that it is impossible for me to reach that and even if I start to develop in any one of the possible directions which ordinary man has at his command, or is agreeable to him, and for the sake of simplicity one simply says that man is made up of ^h so-called three centers and they are called sometimes man number one, two or three depending entirely on what is predominant in such a man, either his physical center as it is called, which is of course manifestations of his body; his emotional center, which is usually nothing else but a bundle of feelings which are expressed in his physical center; and then a certain mental functioning which man usually calls his mind or thought apparatus which in itself is not really fully developed because mostly it is associative and has been based and is always based on a certain form of reconstructing impressions which one has already received from outside. Now that in itself of course is nothing special because we all live that way and we all are maintained that way on earth because we happen to be that kind of so-called conscious people. Sometimes it is of course an unconscious state but nevertheless the mental function which happens to be there and with which everyone living is equipped. When man distinguishes himself from an animal, it is in comparing himself with other forms of living matter, that he has three centers, of ~~x~~ which the mind becomes the most important because it enables him to think or at least to have the idea about the possibility why he may be

here. It is the only center that an animal hasn't got. And we surely know that the plant doesn't have that kind of an idea about its own existence and it is limited physically as one says and moreover it cannot move, because it is anchored to the ground. An animal at least can have an idea about walking, going and hunting for food, and so forth, but his mind is usually reduced to the level of intuition which is a certain form of intelligence with which an animal, through his - perhaps a feeling center - perhaps a combination of certain things that work and function as a subcenter of the intellect but surely it is not developed to the same extent as a man. And the difference is in general that an animal can never build on that what has been achieved in the former generation. He always has to start over again in his own life by building or doing whatever he has experienced and he never can use the experience of his father or mother or anyone who has lived before him. That's a tremendous difference from what man is - Ouspensky calls that the time binding element of man in that such man is distinguished quite differently from an animal and because of that has the possibility of looking ahead and anticipating and hoping for something that could take place with man if he only at certain times would know how to develop himself better. It is not necessary to keep on comparing oneself with an animal but the function of man because he is not an animal is simply that he must have something else that not only distinguishes him but it also will give him the challenge to do certain things that an animal cannot do. And therefore man as such represents on earth the highest form of living matter. And perhaps because of that the obligation on man should be that he as man should maintain this certain level of living on earth in the best way he can. Now he can do this in two ways. He can be unconscious about this simply fulfilling certain functions that are given to him and that a mother nature allows him to - that is, he can fulfill the functions of his body, that what he calls his feeling or his mind. He can become very clever. He can also become very sensitive and he is able of course with his body to do many things in a certain - let's

call it forceful way so that man as we know him and we still consider him unconscious is made up of the possibilities of the development of any one of the three centers in which then a specialized form could be represented by a fakir, a monk or a yogi. Any one of those three, if it is a question of further development and for man to become what he should become could be reached by means of any one of the three centers fully developed. And in that way making a certain contact if that is his belief and perhaps may be at certain times his experience, that something exists which is still above man and which in a certain freedom from the earth or in freedom from mankind as a whole could exist for such a person. Then wishing to become that or at least to make contact with it that then his religion would become the possibility of the further development of any one of these centers in a specialized form. And this is really the aim of ~~x~~ either a fakir, or a man who devotes himself in the religious sense, in a feeling sense, like a monk, or like a priest or like someone who is considered holy by the generalities of people, and those who would like to follow a line of possible development in an intellectual sense and emphasize then the development of an intellect although yogi is concerned with many different directions. Primarily it has to do with certain functions either of thought or control or an intellectual understanding of that what they are. That they can reach the state of contact with a higher form of being or perhaps a little existence, I think there is no question about it. The only trouble is this - that if they do it, they only develop the one center and usually the development of that particular center goes at the expense of the other. And now there is the question of definition - what man should be if he is a man. Should he remain man or should he already prematurely try to get away from earth and connect or live or become ~~xx~~ merged with something that he calls his deity. The idea of Gurdjieff is that a man should remain ~~xx~~ a man on earth and that he should become more harmonious more developed, more evolved, but stay a man because as man, simply because of the fact that he has been born on earth would mean for him that he has a responsibility

to fulfill - otherwise he wouldn't be born here. And that the very fact that on earth such men must exist which have to maintain to some extent the condition of the earth, and that by means of his life he is like a transforming station of energy which flows through him and for which he becomes partly responsible because he is a man in life and with life and then for that reason there may be a very definite account to be given by each man for himself of how he fulfills that kind of a function and answers to his responsibility for either himself or for the fact that life exists in him or for something that may have created life and which he then might call his own God if he believes in himself. So at first for man it will be necessary to understand his place on earth and that anything that has to do with the prehistoric delivery from earth and the removal from earth - and this may be in specialization or any one of the centers and being lifted up as it were from earth - that he as yet has not fulfilled his complete function. Or that a man might consider suicide and does away with his life as he sees it simply because he cannot cope with conditions as they are. Or that the person allows himself to fall asleep deeper and deeper and not because of that is sufficiently conscious even to this childish ordinary condition - his ordinary responsibilities. Whichever way it is, such a person from the standpoint of Gurdjieff is not living up to that what should be his aim. Where his aim is - this has to be determined by each person. No one really knows it until they start to think about it. Then sometimes even thought will not help you because one has to go in many directions when everyone tries to define it - a certain direction that has to do only with feeling. And it may be intuitively that I am interested in something that I cannot define. And still I will admit that it exists for me. This kind of grouping of certain feelings - they have to do with two things. I know them as man when I am sensitive to them and when in that particular direction, the second center, that, my emotional one, has been developed a little sharper than some of the others. And then I call myself an artist because I feel that in that kind of expression there is a possibility of reaching something that is of a different kind of ~~and~~ nature than earth will allow me. And at the same time

That I feel that in that artistic expression I may be able to give something to the rest of the world if that is my aim, of a different kind of quality which I hope ~~xxx~~ could remain much more enduring than I myself would be as a person. So I would like to create something that is of value, not only for this generation but perhaps might last and sometimes I say that what would become practical. The other part that is possible for a man with that kind of a feeling is that he goes in the direction of a religion. It is that he has a feeling that it is necessary to reach even on earth the possibility of a fulfillment in accordance with his conscience. And if there is that, it is necessary to develop certain things in him that he calls a religious feeling. That of course has to do with the possibility of developing something that is not primarily of this earth and that sometimes we call by the words spiritual development or something that has to do with that what is of an ethereal or an astral quality and sometimes it is called a certain higher morality. Certainly it is something that is not immediately natural and surely it does not belong to that what I call my physical body. So that the question of ~~xxx~~ religiousness is that I follow if I possibly can the precepts of a ~~h~~ certain history that I do know in which certain religions have existed and I must know by what is written down or whatever the implication may be by so-called learned people or by the education that is there sometimes responding in myself and if it is right in my heart, or if it is even in the solar plexus, that I have with that a very definite desire that I want to conform my manifestations in life in accordance with a certain law which I then ascribe as coming from a higher being and from a higher level than where I am now. Both artists and religious people have a very definite aim and they try to fulfill it in their way and sometimes at great cost to themselves. It is something that has to do of course with the possible development of their second center. And in the same class also belongs those who are monks or saints, who are willing to sacrifice certain things of themselves for the sake of unity with their God or whatever they call their God. In exactly the same way as the two possibilities in one's heart,

there are two possibilities also in the mind. And that being called in a general way the scientific attitude. It has nothing to do with the yogi development at the expense of the other centers because a scientist can have towards that what he wishes to investigate and his research and certain problems in order really to fathom what is the truth of this world or what is the truth of that what could become even commercially applicable or that what he believes that if he follows that and then it would become a () improvement to that in which people in general live. And that the scientist could have this attitude of wanting to find out honestly what is the truth that is hidden and uncovered by means of certain methods mostly intellectual in nature that then he has and could have quite definitely a certain satisfaction of finding that what is not so obvious and perhaps that in the phenomenal world a certain combination at times - might () scientist, that he has an insight in what is really making the world go around. And then within, having that kind of a knowledge, he would have the satisfaction that he has contributed something to the progress of mankind. The other group belongs also to the intellectual sphere () philosophers and of course for them it is more a thinking matter than it is a trying to combine logic, conclusions, certain assumptions and actions, certain ideas that there are as concepts that could be acceptable to ones own mind so that in that kind of a philosophy everything could be included including even a certain conduct or a certain form of behaviour. Now philosophers of course I would almost say are nothing to be sneezed at, the same way the scientists are not and neither are artists or ~~not~~ religious people. Now those are the four kinds of directions in which man tries to excell if they don't want to remain simply creatures of earth. But if they want to distinguish themselves there is a possibility of giving a certain tone or a tonality or a certain leadership or a certain way by which they can affect others, hoping then that in their particular production there is a possibility that other people could be encouraged, either to carry whatever may be their suffering or that it might give them a certain ~~insight~~

inside relationship which they as ordinary people don't have. As far as the physical development of the physical body as such and that perhaps would be exemplified by a (wrestler) or a man who makes his body as a means of something that is distinguished on earth and could even be respected. But you see, in all of these six kinds of examples man remains still man on earth. And although at times he believes that he can reach this particular freedom so that he could leave earth at will, there is nobody, neither an artist or a religious person or a scientist or a philosopher or a wrestler or a fakir, who at times can leave the earth, who at times is actually free. And although they may at a times claim it, they all wait until they die physically. You see, perhaps it is not fair to judge about it because how does one know that a man like Michaelangelo was not free. How could it be perhaps that () was not free when he could write about freedom. Or that a man like Schopenhauer was still bound to his suffering. We do not really know that if anyone asks because they perhaps don't tell and their autobiographical material may not be entirely correct because many times we don't want to talk about that what we feel is our intimate knowledge. And that what should remain private for a man is private in his relation to his own conscience and it is not necessary to disclose that to anyone () surely not good enough. It is almost I would say too good to be shown to the general public. So when one makes a statement like that if one has to with - is the road they are following actually capable of delivering themselves from their physical bodies in a certain sense so that they then could become free and if that what then is free - is that still sufficient to continue to live. You see this is really the problem of life, because one has to find out what is most important for one. Either I want to continue to live on earth in the best way I can and I have then a definite affirmation based on certain experiences that that what is taking place as my life is now carried on, that there is no particular hope of continuation of life hereafter. It is also quite possible that during this lifetime I have no interest in living any longer and that I will assume that the amount of time that is given to me, which fortunately I don't know how long it might be, but will be in any event between the moment of my conception and the moment of my death

physically will have to be sufficient for certain purposes in which I then hope to actualize certain ideals or at least to be educated and to allow myself to be educated to a certain point which I then will say I am free now to die. Now if I start to think of it in that way and I consider myself and I consider other people or what they think and to what extent in truth they try to tell me, I do not think that there is anyone who is free in that sense. The reason for that is this, that whenever anyone is acted on he is not free not to act but he is constantly compelled to react. It is an interesting statement because I say that when I am acted on that means that I get an impression from the outside either in the form of other people affecting me saying certain things or something that exists like reading matter ~~or~~ or something that I fear or something that is in the outside world surrounding me sometimes personifying sometimes simply a concept which reaches me in a certain form and I, as a reasonable human being, take them in and digest them and have then in accordance with the way I am acted on a certain reaction. This I think is automatic reaction. It is something that takes place without my mind really having anything to do with it then only at the moment when I start to become in this sense now aware of something taking place in me that I then also realize that it has been automatic, although I can think about it and then reason it out and become rational or at least I can explain it to myself as something which must take place because it always has been like that or that there is nothing to be ashamed of because I behave like an ordinary human being does in all kinds of conditions and everybody does it like I do. It does not change the fact that at the moment that I am affected that immediately something is taking place in me in the form of a mental function or perhaps as an emotional quality which affects my body in a certain form of expression or that sometimes that reaction takes the form of behaviour of my body directed somewhere or other and that I don't believe that there is any particular way of getting out of it even if I am during my lifetime interested in religion or in art or in philosophy or in science or any of the ~~the~~ physical developments of the physical center. I say that I think that is true because I assume now that in

that way I am exactly like everybody else and that the only truth that I can come to is that which is based on my own experience and therefore when I ~~xxx~~ make a statement that might be true in general it has to be based on my own experience. And when I look at that of myself I come to the conclusion that I am a reacting creature and that there is no possibility ~~of~~ for me to be active of my own accord without being affected by something that happens to me at certain times and that also may be a result of certain forms of either thoughts or feelings which already are in me and which have been taken in in previous times, let's say in the past, in the form of impressions which then gives me that what I now consider myself to be - a human creature being affected by certain forms of education and civilization or the kind of culture where I live at. And that I am not in that way and I say I am not a creature who is free, but that I constantly will be affected by anything outside of me and I have no control of my own behaviour. Then only afterwards when I happen to think about it and I can become a little more detached, that then I say I should have done differently but each time that it does happen I react immediately and this is what I call my mechanicality. Now each person can verify this for himself and it need not be in any form whatsoever of religion. Nothing that you have to take on anyone's word. Nothing that you have to follow because God has dictated it or given a certain law. And it is not even based on any explanation that anyone else can give you, like a psychiatrist would give you a whole lot of ideas about yourself and what you are. This kind of statement - I am a reacting creature - I am mechanical - can be verified by anyone who wishes. The () of Gurdjieff is that emphasis on verification of statements he makes. And that no one should take anything simply because someone else has said it and that only to the extent that you can verify it and get to the truth in that way, to that extent can you accept what Gurdjieff says. And if it does not follow for you, if it is not clear to you, if you think it is different, there are two things. One is you say Gurdjieff doesn't know what he is talking about or you say I don't know anything yet and you give Gurdjieff the benefit of the doubt. This is the

way to read All and Everything, this is the way to think about ideas of observation, of working so-called on oneself, of making an effort to be awake. And there is no particular sense for me to go into detail of what and how you should do it because that is not the thing that interests you tonight. All I wish to say is, where is Gurdjieff if possible in your life? What is your attitude towards it? What do you think he could tell you? What are you willing to be told? In what respect do you want to understand him? If it is only intellectual forget about it. If it is only a little bit of an emotion that is aroused, also forget about it. Gurdjieff has a meaning only when that what is given as so-called wishing to become conscious is in a certain form of using a certain - I don't want to use the word method, a certain way of how one should live in ones life, that then there is a possibility of a verification of such a truth for oneself, in the first place that one discovers one is ⁱⁿ reality mechanical, and that one is quite definitely without any question whatsoever a machine which is being played on by the outside world and which as a machine reacts constantly to the outside world. I say again, it is not a question that you have to believe it. Find out for yourself. And if you can agree, then you will want to go further because then you say, if that is the truth for me, what am I as a man? If I am only a machine, and I say only because usually we don't like to be compared to a machine because we like to think we are a real man, a human being who can act and have a will, who can do as they please, who can think and can feel at any one time whenever they feel like that, or can do whatever they think they ought to do and are capable of doing it and also could become responsible for that. So that when I say a man is like a machine and a mechanical toy, that of course is a little bit below his dignity and he doesn't want to believe that just like that and () are free () simply to oppose it. Of course it doesn't matter if you like it or not, for yourself, if you get the experience and perhaps you gradually start to think that perhaps there is some truth in it. And that in many ways you are already willing to admit that there is something like that

that you are more or less familiar with. For instance, when you are walking around like a chicken without a head I am quite certain that you are mechanical. I also know that when you are in a habitual way so that your intellect doesn't play any particular part and that many activities are left simply to the functioning of your body you also are acting mechanical because your intellect is not there. There are many instances where you would like to admit that you have acted really in a certain strange way and not like a human being or that there were certain things that you couldn't help it because it happened too fast or things of that kind. Already a whole grouping of certain things you are willing to admit but of course the last instance you don't want to admit that you are a hundred percent mechanical, and you leave open the little door in the back through which you hope to ~~be~~ get out so that there is a little bit of your own self respect left and that you still can say yes but in certain ways I am a man. Well then, how far you are, that is up to your own conscience to decide. If you think you are, go ahead and live with it. Then try with that part that is as a man, to behave as a man under all conditions and dare them to test this out under different kinds of conditions with which you are not familiar and then see how you will again and again react. How again it will produce in you certain states that are outside of your control. That you cannot even when you have them manage them. And to take a very simple instance, that whenever you are become emotionally involved you try with your head to tell that you won't have that emotion because it is not right. There is absolutely no language between your mind and your feeling center so that you can dictate to your feeling center what it ought to feel. You may think you can and you can sometimes avoid wanting to express your feelings, but you will not be able to stop, simply because there is no direct road between them and anyone, let's say, who knows that certain things are not good for him or that he shouldn't feel that way, like jealousy, and at the same time knows in his mind that being jealous is not really very becoming. You tell that person, "don't be jealous." Of course he will

remain jealous. You tell yourself with your mind that you ought not to love someone and you still do even if you have many reasons why you shouldn't. And many of these things of course can be multiplied in a variety of different ways as far as the experiences of human beings are concerned. And it is not really important, only it becomes important if you would admit that that is what is really the truth. And then from that standpoint you become much more interested in what is really the truth. And then of course there is the difficulty that how do I reach truth about myself. Of course, you see if I am trying to look at myself and I try to take in whatever I am and I try to see tendencies of myself, the description of certain characteristics of that what I am of personality, what I am in relation to different people, how I then act and react toward them and assuming for a moment that part of me is mechanical that then that particular I would almost say a criticism or sometimes a like, a dislike of myself, of that what constantly will come in in considering and this time in memory of what I have done. That many times I put a little water in the wine because I do not want to admit to myself that I have been what I have been. Many times when afterwards I think a little bit of it that I didn't ~~like~~ behave completely in the right way, I will also start to give an excuse, a rationalization which is familiar to everyone, is surely beside the truth and that I am ^{by} that ~~be~~ being a little hypocritical or perhaps by lying a little to myself because I cannot stand the truth and if I could stand it I really would hate myself so much that I couldn't live with myself. This also () much too much people because if ^I consider myself in that sense, what am I doing then in life that is really worth while? Because if everything is now based on a realization of what I am as a human being with an instrument which for me remains completely subjective, then how will I ever get to the truth about myself if that is an aim and if that is desirable and if that is a necessity. Again you have to revise this kind of a viewpoint because you don't know if it is really the aim and you don't know if it is really necessary and immediately it is quite obvious that for the purpose of

living on the earth it is not necessary at all. Because you can get along in life very well with a certain understanding of yourself including that where you sometimes hide or where you don't want to be completely truthful. And that many times you can get away with it because the other people are very much like that and that the person who actually honestly wants to live in accordance with his conscience is almost pointed at as quite a remarkable kind of a strange freak. And it is interesting that we are not interested at all in the development of a man the way he ought to be, but we are interested in those people who apparently can get along with each other and those who are a little bit strange and do not fit, they are, let's say, marked in a certain way and perhaps not liked, perhaps a little bit admired because of their strangeness and sometimes that kind of a strangeness is even emphasized because it means that I distinguish myself from the rest. Whatever the motivations are that motivate any one person in his life, I think it interesting to find out what one does for oneself in conditions in which one has to live. And that there is with that a tremendous amount of vanity, of self-love, of not wanting to admit that one is not what one says. How often one wishes to lie by implication. How often one doesn't mind to be a little bit hypocritical. How often that one wants to say certain things which one knows someone is going to be hurt but then you say it is for their good. How often one gives certain things not for the sake of giving or making something for someone else so that that person may become happy, but that I in trying to give it hope to profit by it somehow. And all these things, they are not exactly straight, they are not exactly incorrect, they are not exactly illegal, they are perhaps a little bit unethical but if nobody knows it, it is all right and as far as my conscience is concerned I am quite willing to let it talk a little bit until it is quiet. You see, it's the condition of men and there is no particular mistake about it because it is an effort and there are very few people who are really honest, who want to be sincere. And at a certain time, in a certain

direction they can be. And in a certain relationship they prize it very highly if they could remain that way. I am talking about man as he is in general and how he is in different relationships with different people and not necessarily that what he wished to do but also of the things he doesn't wish. And then when he doesn't wish to do it, he does it in each way as well as he can to get away with it, not to want to spend too much energy that goes against the grain. Of course you see this is also a tendency of modern man is to try to live the cheapest way possible and not to have to spend too much energy to even to live with oneself and to find the easiest way out. This of course as a tendency is very much more apparent at the present time than what it used to be fifty years ago or even twenty five years ago. And perhaps you might say it is the result of an industrial development and whatever other economic reasons which of course it doesn't matter very much. At the present time we live in that kind of surrounding and we know that we are getting lazier and lazier, that we really don't want to exert ourselves and that everything has to be we hope presented to us on a golden platter and that we get angry if we have to do some work. Few people really honestly want to work, they honestly want to try to get a trade or () very well, we live to (), we live for that what is true already for us, we don't want to do the work ourselves, we have our assistants look up certain things so that we can go ahead by the results as it were, whenever we make a report then there is a little bit of an indication of what is an abstract so that I don't have to read the report as a whole but I already know what it is. I live by headlines in the newspaper, very seldom do I want to read the story because it takes too much time. And of course we are all so completely affected by everything that goes on around us there is no more time, no more desire, /more real wishing to spend the time even of finding out what is what and the satisfaction that we have of simply being able to say that there was a man on the moon and how wonderful we are, this of course ~~is~~ is something that is a pride for all Americans and what have we done to it in only helping to feed the general fund for such things by means of paying taxes. And still we take for ourself certain

things that are not at all our own, and if I say it is exactly what a man is capable of doing in which he distinguishes himself from an animal, that he can take everything that has been done by someone else and then pretend that it is his. A true man only will have something that is his own when he has worked for it, and by work I mean now that it has to go through an exertion of his physical body or that maybe it has to be a result of giving his feeling center a good workout or that his mind had to sweat blood or shed tears in order to reach a certain conclusion which for him becomes truthful and axiomatic. Very few of us are willing to do it and even if we are willing many of us are incapable. And at the same time this kind of a statement ought to be made, that anyone who wishes to grow, anyone who wishes to evolve, anyone who realizes that what he is at the present time is not sufficient and that he ought to be able to find a certain way out, for everybody existing that possibility is there. There is no closing door, there are no secrets regarding esoteric knowledge, not in that ~~xxx~~ sense. Each person who wishes and certainly wishes and really is willing to make the necessary sacrifices can do that and can make out of the possibilities a probability. There are a few for whom it will be a probability. The many existing for all as existing is a possibility but the probability is very very few. But out of the possibilities several will not be able to actualize it and that what becomes actual is still very very much less than those for whom the probability exists. You can say it is unfortunate but I think it is quite natural because this is the condition of the earth as we know it, the condition of nature. It is always that there are just a few who give the tone to a certain existence. It is true politically, it is true of any kind of a race, of any kind of historical development, and it is true of man himself. Because a man as he is has only a few cells that are dictators to the rest of his body. Most of the cells of his body are supporting cells. There are a few cells that are especially fitted to become organs of sight, organs of hearing, of heart, organs of his mind, organs of sex or whatever it is certain specialized forms of cells, which still being cells nevertheless are in a certain relationship to each

other and then form a configuration which then can function in a certain way. But that compared to the totality of all cells in the human body is a very small percentage. And nevertheless those that are now as organs in one, determine ones organic life. And that the rest of the body simply happens to exist in order to () those cells and what I call man is really nothing else but what is the motivating power that is expressed in his feeling center and guided ~~x~~ by whatever he understands with his mind and then followed by a willingness of his body to execute it. Now in short if man wants to grow, if man wants to become free, if he believes that that is a necessity for him, if he thinks that his aim in life must be connected with that, he also must know which road to follow and how to go about it. And that so far if he is educated and that in different directions in which he has gone in which he has tried to find the solution for his life, has to give him in the first place the possibility that he can be at ease regarding it, that he knows for sure that he is on the right road and that he also can show himself in a certain accomplishment which had changed his life while he was endeavoring to go in that kind of a direction. Now there are very few things of that kind and one can remain honest in saying that I have profited by it. And particularly that what is necessary is to be at ease, that is, to be in equilibrium, that is, to be in equilibrium under any kind of conditions. Because if man is exposed to the possibilities as life presents any kind of a possibility to him, he should remain then in equilibrium whenever he is affected and not be swayed by either his feelings or his mind in a certain way that he remains man and that what is now being struck and strikes him has no particular power over ~~to~~ him to be out of gear. The stability of man that is necessary to develop is something that remains and if possible should remain permanent, but at least should be built in him that he could consider a solidity for himself on which he could rely at any one time. And it has to be something of himself because if he relies on anything on the outside world, including prayer to his God, it is not his own. If he relies of course on a doctor, if he relies on drugs, of any kind, of any form whatsoever, even is such drugs like LSD which claims to be

consciousness expanding, he still relies on something that is not his own and at a certain time it might be taken away from him and then he is left without. If I rely even on my body it is something that can be taken away from me if I die. If I rely on the capacity of my mind or even of my feelings, it does not as yet belong to me sufficiently that I can command it. So it has not yet that kind of a value for me that I can say this is reliable and it will always be with me. The solution to this is, religiously speaking, that is God could be within me or if there is a heaven that could be represented in a certain state of myself that could become my own because I could possess it. Although I can say that if anything in science that I follow through and then at certain times it is disclosed to me because I have an insight that becomes my own and then I will never lose it. Philosophically speaking, anything that gives me an insight in the different ways of thinking and the different methods that have been proposed by different philosophers in the course of time and that is at the present time applicable to conditions as I see them is as proper relationship that I then in the midst of that can see this and remain constantly aware of that kind of state without being disturbed by events of life, then I also have something that is my own. And when I in art dare to express certain things that I feel, then this is an expression which is for me and which if I express it remains my own regardless of what anyone else thinks or writes about it, so that I at such a time could have the freedom to destroy my work of art and still remain artist. That I in art am not dependent on anyone and that I as an artist need not create but that I am as artist within myself knowing that I can create at any one time when I wish, that then I am entirely free from all kind of approbation which at the present time many many artists are dependent upon. Such statements of course one doesn't make that easily and it is, you might say, a very high strange definition of what man should be, and in real substance it is meant by freedom. You might say I want to be free. It means that I am free from everyone, that I am free even from that what is now so-called culture, and that in

~~and that in~~ its place something has been built by me which then with the help of God in me becomes for me my guiding spirit. Now coming down to earth, what is it that Gurdjieff advises? When one Works on oneself, one tries to become free by becoming objective to one's subjectivity. How to do this; the necessity of that kind of you might say observation, as if one is looking from the outside ~~w~~ upon oneself and if one at that time observes one's behaviour forms of the physical body, that then the necessity is also that I am impartial to it in ~~xxx~~ order to exclude my feelings of like and dislike. And that it is also necessary that when I observe that the only time when I can really be free from subjectivity is when I live in the moment and in that sense if I understand what is momentarily living, that then I exclude thought forms which have to do with either memory or anticipation. So you see, it is a very difficult kind of a thing. Particularly when I introduce this question of simultaneity, of being at a certain moment, aware of myself, impartially. Still it is the only way by which objectivity can be reached. And although that as a concept has a certain ring of familiarity with many different religions, it is usually put up as something - this is what is, if you read about what we tell you will understand it, that is what it is, if you try to find out what is then you know that that is, you might say, the glorification of the moment, and in understanding that, that only then one knows what it is to be. But how to get there, that is always the question. If you read in a particular book, it is marvelous to hear it or to read what he said and you agree with him and you say, all right, what now, what do I do. If you read the ten commandments, it is something that says yes, it would be marvelous if I could live that way. If I actually could be loving as a neighbor, or really appreciate or really live as if God is walking with me, or that what I now in my mind even do not want to commit as a doctrine - how can I get rid of it if that is a commandment for me to become a Christian. And of course we are not and everybody knows it. And then there is something wrong - why aren't we or what can we do at the present time in order to become in that sense of the word real spiritual or at least that there is something that is at least more

essential and more permanent than that what we at the present time represent, if that what we represent is just a certain form living on the periphery of life. So you see it has much more to do with how can I get out of this state in which I am to a state which is more becoming to me as a man, provided I think it is necessary for me to do something about myself. This is simply expressed in the terminology of Gurdjieff that man at the present time as mother nature has made him and the way he is on earth is not complete at all. And that he is only part of what could become a man in the real sense of the word, which Gurdjieff calls harmonious and which sometimes is described as a combination of three possibilities of man in the development of his three centers to the full grown what he then calls body, that is, a certain substance which can function like a body & functions, having certain organs of such body, which have a certain task to fulfill regarding the behaviour of, the feeling and the thoughts of a man. The combination of those three bodies could give ~~xx~~ a certain form of unity but it is also necessary to realize that that what is now the second body in man and which Gurdjieff calls Kesdjanian is only developed up to a certain point, half way, and that the rest is still potential. As far as his mind is concerned, there exists a very small quantity of a possibility of real intellect and this real intellect has to do with an aspiration kind of a () of wishing and hoping for the possibility of evolution. And the rest of this mind is nothing else but a little bit of a repetition of certain thought forms in an associative way and that most of our so-called mental processes are associative and in that sense really not one's own but simply are a reaction in their nature, simply being acted upon by any kind of a sense impression arising in one's mind and then simply either being pigeon holed or coming back at certain times in the form of memory and then being used as an instigation to one's physical center to react in a certain way. Whatever it is that man at the present time either is capable of or what they represent and what he can do as far as life on earth is concerned and how wonderful he could become in the realm of scientists or artists or whatever it is - that in itself is still earth and it has nothing to do with the possibility of man's further evolution, I say, away from earth, which then would

mean freedom. Because as long as he stays on earth he remains bound by earth. And if his, by definition, is a wish for freedom, he has to find something that can be separated from earth and then if possible live separately from it. That is it should be able for man to live in a certain realm which is not bound anymore by the laws of earth. It may be bound by various other laws belonging to the level where he lives and in general it would mean that man, if he wants to develop, that he has to change his level of being from what it is at the present time to a higher form of level which ought to be available to him if he really wishes to reach there - provided again that he knows how to get there. The steps toward that are very simple. I wish to become objective so I become objective by the creation in me of something that can function as an objective faculty in my mind, observing myself and for myself I take now the behaviour forms of my physical body. I would say that's all there is to it. That is Work. That is the attempt I ~~am~~ make in becoming observant of that what I am and then when I want to introduce impartiality, freedom from my feeling center, when I introduce simultaneity, it is freedom from associative thinking, that then I reach truth about myself. If I have truth, that will make me free. Because then I am not bound by any personal interpretation. I am not bound by any subjectivity and I still will be able to live. And that what lives in me really is that what has been created as an objective faculty in the beginning very small, but gradually by exercising it you might say, by giving it a certain work to do in this form of observing, it has grown. And this, in the terminology of Gurdjieff, becomes the possibility of the formation of an I. This I now becomes really the central point of the whole doctrine, the whole combination of ideas as Gurdjieff or anything that has to do with objectivity or consciousness. That man is in need of a guide, and that guide can be created, and that the form of creation which for a man is of uttermost importance is the creation of something which is not natural. So far, all of what we consider creation remains in nature, remains sometimes a little bit change of a configuration according to a natural pattern. It sometimes says that art starts by nature and leaves off and

still to come to the real creation I'd stay on earth and produce many things in a certain form which belong to earth and quite definitely remain subjective. In the production of an objectivity it might give me a chance of something that is not natural, sometimes called supernatural, but in any event, if I could bring in within my means, that it then could lead as perhaps a stepping stone gradually evolving away from earth, gradually loosening the bondage of earth and ultimately becoming free. There are many philosophies that are connected of course with this and also some do indicate a certain way of how to work. Buddhism as you can find it in that; Bhagavad-Gita, if you know how to read it. You can also find it if you know what the Bible means and you have the key to it and not a key according to Christian Science but a real key. One must find out what is in the bible meant by key. And what is meant by being awake. And also how at times one has to be constantly alert before the bridegroom comes and then can take one in. What is the meaning of losing oneself in order to find oneself. And all such concepts if you are brought up religiously, if you know something about (), if you know something about what is really (), what is for one, for oneself an invitation to the first five books of the old testament, if you know something about tradition, in the Jewish way, if you know something about the real law of three or that what (), or that what belongs to that as a representation that something that used to have a very definite, not only form but a content within a form and then could become a guide for one's² life because it was alive and not at the present time, when unfortunately it is nothing else but a little bit of a form that one adheres to simply for the form itself only. Then, that if one can understand something, also again about Sufi, about mysticism according to Mohammud, of the realization of what is this prophet and what is this Allah, which is a name and a prophet, being the only prophet that speaks in the name of God. What is it in Sufi that is appealing to some of us at the present time in western minds because there is something unusual about it and it

is not as familiar as the different phrases and texts of the Old or New Testament, and that we are looking for that seems in a new kind of a form and, as I say, appears because of its newness and that gives to us then at certain times hope. But what is there again in Sufi, if you read it, that can be applied in your life - in your daily life. Tomorrow morning, not just for Sunday, not something when it is a holy day, not something when you pray, but something that is pervading and completely merging with yourself in your daily living as it is necessary to live in relationship with every person on this earth that you come in contact with, including your enemies, ~~xx~~ including that what you might call your friends, including that what is an obligation for one in relation to either children, father, mother, wife, husband, whatever it is that friends, whatever there is of profession, whatever there is of economic-social logic necessity, and ultimately whatever there is regarding one's conscience which you might call a private relationship towards one deity. What is it that is for oneself the soul of man, which would from the standpoint of the earth become permanent. Is it an aim? Can he, on this earth, already realize and then actualize for himself the possibility of that kind of freedom, so then that for him physically, not () the leaving of this earth but then becomes an entry into something which already because of such freedom he knows what is the meaning that death has no sting. But you see all these things they are related and all of them of course not only that they are important - they become extremely useful because unless you put that what is now a little bit of philosophy or perhaps a little bit of a ~~x~~ psychological - how do you call them - a certain way of trying to understand oneself. Unless that is put in very simple words so that, let's ~~xx~~ say, tomorrow morning or your whole week or a month or a year you could be living under the possibility of trying to apply certain things in a simple form in simplicity of life, that gradually you might have a hope that something can happen to me and that there is a balance that can be reached which you could () at times and hopefully more and more permanently, something of an

equilibrium and that it is that that man becomes as if he has within him a gyroscope which will give him at certain times a solidity not to be disturbed by anything from the outside which acts on him as a force. So that () because of this dynamic quality, perhaps indicated by a rotation of himself, or a rotation of certain things within him, is then stable and remains pointed with the ~~xx~~ axis of the gyroscope in a certain direction. If he wishes then the direction could be towards His Endlessness. This would give a certain form in his life and very definitely a guide that something that he says that this for me is something on which I can rely and with that I can go through life and not be disturbed and that then, in that way, a harmonious man, he will be able to act and to think or to do or to feel that whatever is required by the conditions and the way he understands them, the way he feels he must be, and that his being you might say is at stake, so that such a man is a man who is reliable and who always is truthful. Such aims of course - they are for all of us. They may not be easy to reach but the aim that one wishes to reach and can be reached is no longer an aim. Anything that is an aim should remain aim for as long as one lives. And long as life is still apparent in the form which we are and which we at the present time consider with our name as long as that name is attached to that form of life so long should that aim still stay away from us so that it constantly can give us a beacon, that is, a light in the darkness, or, like from Egypt to the holy land, a cloud, which is an indication that that is the direction in which we should go. Many many things are related to this. If you want to read, if you want to study, if you want to pray and meditate, if you really want to find out what is the meaning of Gurdjieff, it is almost without end. I assure you it is, if you really want to spend that kind of a time. But you will not find it unless you also want to spend the time to try to Work. If you Work, your mind and your heart will become functioning in a different way and because of that it will be able to () with such organs to contain information that at the present time is completely closed. Your mind as it is now, your

feeling center as it is now is not functioning really properly, it is not useful for any purpose. So maybe now we leave it like that. If you are encouraged to read All and Everything, go to it. If you want to find out something more about Gurdjieff, then go ask about it. There are ways of finding out. If you don't, I would almost say, forget it. It doesn't matter. You can be ~~xx~~ quite happy in an unconscious state and no one will tell you that you ought to wake up because that's up to your conscience and if that doesn't speak, of course you won't hear it. If there is something that doesn't leave you really free, something that you are a little bit in doubt about, you are like the black sheep in the herd. The black sheep is not a regular sheep. It is something that is there which suspects that something else is also there but it is hidden and the shepherd ~~jackal~~ doesn't tell. And the black sheep objects to being even a sheep. That is why it is black. And the black sheep would like to become a white sheep but the white sheep is already half way dead because it is not sufficiently alive to the condition of the herd. And that which is black now understands that there is a purpose for the sheep to exist which is to be used as food for that what is in his particular level of being a higher form of being and becomes meat then for man to be eaten. This is the purpose of sheep and this is what the black sheep realizes. If man is like a black sheep, he realizes that mankind exists for ~~x~~ a certain purpose - to maintain earth and to keep it in the place where it is. And that being a ~~x~~ black sheep among man it may be possible for that kind of person to realize that unless he gets away from it and gets out of the state of his unconsciousness, he also will be ~~xx~~ slaughtered in order to feed the moon and to help maintain the earth in the place where it is because even that time is not long enough to assist in the possibility of an evolution of the earth which of course is also possible and without any question, without even having the actual knowledge of being able to experience it; so that such a man, realizing that there is that kind of possibility and necessity and remaining unconscious, that something has to be done to extricate himself from that what he now then considers bondage of earth. And

that for him, if there is a possibility of actually seeing it in the proper way, that he must find and hunt and hope and yearn and search for the possibility of that kind of extrication and can be in some way or other able to leave the earth and to climb up you can say a vertical pole in order to free yourself. This is the function of a black sheep among men. This is the function of an unconscious man who stirs in his sleep and who has a dream. And also, whenever he is ready, when he wakes up, he finds himself asleep. This realization will make a man wish to work, for then he knows that there is a possibility of getting out of it and also that for him there is a need and that ultimately it is an absolute necessity because it is an obligation laid on to him by His Endlessness by the mere fact of being born on this earth. So I say, read if you like, talk if you wish, try to become clear what is involved, see where it fits; ~~it~~ if it does fit, do something. If it doesn't fit, then forget everything that I have said. So good night everybody. Go your way. Enjoy yourself. Have a good time.